THE A.M.E. ZION QUARTERLY REVIEW

60

The new Kyles A. M. E. Zion Church, Sacramento, Calif., begun by the Rev. Morgan Tann and completed to this stage by the Rev. William J. Hunt.

The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

P. O. Box 146, Bedford, Pa.

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A. M. E. Zion Quarterly Review

—National Gallery of Art, Kress Collection

THE NATIVITY

LORENZO LOTTO. ITALIAN. 1480-1556
ORIGINAL: NATIONAL GALLERY, WASHINGTON
BY FLORENCE TURVEREY REEVES

Lotto was deeply religious and his gentle meditative nature helped him to feel experiences denied to less sentitive souls. Thus he was able to express fully the beauty in the adoration of the Christ Child.

Beneath an archway in the courtyard of a farm, the Baby Jesus lies in a wattle manger. The radiance of the bright places of the canvas keep our attention moving in orderly sequences. We begin with

the Babe for the sheet upon which He lies is the largest spot of whiteness. He stretches out His hands to His Mother and thus we move to her almost instantly. The figure of Joseph is actually larger than that of the Virgin but because his robe is less conspicuous in color, he becomes our third interest. The artist makes his picture follow the natural family pattern of life. Our eyes are then carried upward to the three singing angels in the sky carrying a large sheet of music. This is all done so perfectly that we scarcely realize the artist's complete mastery of balance until we have experienced it.

The bold foreshortening of the figure of Joseph is indicative of the artist's method. Joseph, in his late mature years, kneels awkwardly in the manner of one old and stiff but his attitude is nevertheless reverent and worshipful. He is a hefty cumbersome figure, the genuine strong man. As he folds his hands in serious contemplation, from his wonderful face there pours down tenderness and love, fatherly affection and true worship.

The swelling mantle of the Virgin covers a youthful figure. Her graceful hands with long tapered fingers are crossed upon her breast in a gesture of love, affection, reverence. Her exquisite profile is one of beauty and refinement. There is wonder in her face—the wonder of surprise that she should be the Mother of this Child. The artist makes her tremulously sensitive to the miracle of the birth of the Child before her, and puts into her face a yearning for communion with God.

It was Lotto's habit to fill the background of his pictures with vivid imagery. At the right above the door are two turtle doves, symbolic of married happiness as well as of the offering that the mother was to make when she presented her Son in the temple. In the distance a flock of sheep accompanied by their shepherd grazes upon the slope. At the left the crucifix is prominently placed upon a ledge as tho the artist would remind us that in the very birth of the Babe is the foreboding of the sacrificial death that he would die. This vivid anachronism inexorably unites this precious Child, now stretching out His hands in expectation, to a future which brings him to the Cross.

In spite of angels turtle doves and quiet sylvan landscape, the devotion of man and woman and the innocence of childhood, the crucifix is there to remind us that God has His own way of reconciling man in a world of suffering and sin.

(The picture is signed and dated L. Lotus. 1523. Done during his Bergamasque period.)

THE WANDERERS BEHIND THE STATISTICS

by Mrs. Monica B. Owen

NEW YORK, October 7, 1960—"Look behind the statistics at a child in school, in poor health, housed in a coop, whose father works for 131 days a year for 50c an hour. That child hasn't much of a chance to develop his talents, to be fully useful to himself or to his country. This is the ugliest kind of human waste." These words of Secretary of Labor James P. Mitchell remind us again of the many and continuing problems of migratory agricultural workers.

Each year as harvest time comes around, in every state we hear of the need for their labor, of the hardships of their lives and of the concern of many people for their welfare. Work at a decent wage is hard to find and families must travel long distances to make a living. Yet in recent years the lives of these workers have become even more difficult because thousands of men are brought into this country from Mexico and are known as Nationals or Braceros. When they step across the border, jobs under contract are ready for them. There are too many workers and too little work, and so American migrants must travel far and wide looking for other harvests.

Mrs. Rosario found this out when, with her seven children, she returned to her home state to find work after the harvest in far-off Michigan was over. She said with a shrug of despair, "We had been promised work in lettuce but when we got there — no jobs. The Mexicans had them all."

Why should there be a Mexican Agricultural Worker Importation Program when American migrant families so often earn less than a living wage and are so often out of work?

It all began as an emergency measure during World War II when millions of Americans were in the service and manpower was badly needed. In the beginning, 84,000 foreign workers were brought in. In 1951, Public Law 78 was passed and the Mexican National program was begun. By 1957, these men were employed in twenty-seven states and in 1959, years after the end of the war, 438,000 Braceros were brought into the United States. Most of them were employed in Texas, California, Arizona, Arkansas and New Mexico, though thousands worked in the fields and orchards of Colorado,

Montana, Nebraska and Michigan. In fact, so many are still coming into the United States each year that the money they take back represents the third largest source of income in the whole economy of Mexico.

The situation is not as simple as it may seem. These men have come here because they are heads of families who are poor and cannot make a living at home. On their return they usually take with them about $275 which provides a better standard of living than they have known before. They need the money and they need it desperately.

One Bracero whom the Migrant Ministry has been helping had come to this country to earn enough to pay off a large medical bill. He worked seven days a week and never went to town for fear he would be tempted to spend some of his wages. When he sent $20 to his wife he asked that she send half the money to the doctor, pay for two weeks' food with a part of the other half and try to save enough to buy a pair of shoes for the oldest boy. "Do what you can," he wrote. "I know you will do your best with this little. But this is our life for now and we must be thankful to God for this work I have and that the people here are kind. I leave you in God's care."

Although the agreement between the United States and Mexico provides many more standards and protections for the Braceros than American migrants have some of these men are cruelly exploited. Many pay a bribe in Mexico just to be included in the quota of those who can enter this country under contract. Then, as with all migrant workers, bad weather, low wages and poor crops cut into their income. Two men interviewed by the Migrant Ministry staff were returning with $15 each after a season's work. They wanted to buy toys for their children but could not as they knew that every cent would be needed for food at home.

These people are poor because their land is dry and often nonproductive. In the states in Mexico from which they come there are not enough jobs to go around. Here they find new hope, a new outlook and a better way of life for the family. In one impoverished area almost one-half of all heads of families hope to work in the United States every year.

If all of this is so, why do we believe that the importation of

Mexican Braceros should be gradually discontinued? Because we all know that one evil cannot be cured by replacing it with another.

First of all, it has been proved that this program lowers the wages of all migrant laborers. Studies show that the influx of Mexicans drives native migrants out to look for jobs in other parts of the country. While the international agreement stipulates that no Mexican labor can be used until all local migrants have jobs, this requirement can be evaded by offering such low wages that local laborers cannot earn enough to live on and so must move on, while Mexicans fill the jobs at the same low wages. Exploitation of anyone, whether native or imported, cannot be justified and the gradual decrease of imported labor will help to break the vicious circle in which all migrant workers are caught.

But what would the expiration of Public Law 78 mean to the Braceros and their families? What would it mean in terms of mutual respect and understanding between the United States and Mexico? Certainly, immediate termination of the program would bring about great hardship so it has been suggested that the importation program be extended in amended form, with certain safeguards, for a temporary period, with a specific date for termination and annual reductions in the numbers of men brought into the United States.

In the meantime, it is suggested that very carefully planned and extensive programs of technical assistance to Mexico be begun. Experts believe these need not follow traditional patterns but should be set up to provide immediate work for Braceros, possibly in the development of transportation facilities and of agricultural resources. If such plans could be worked out by the two nations involved, Mexico would no longer need to send nearly half a million of her strongest men out of the country nor be dependent on the United States for such a large proportion of her national income.

A resolution of the National Council of Churches includes the statement that the importation of Mexican Nationals for agricultural labor involves human and ethical issues of grave concern to the conscience of Christian people; that the churches must take their stand for wages adequate for the health and welfare of native migrant families before Mexican Nationals are brought in; and that immigration

laws must be adequately enforced to prevent an influx of so-called wetbacks who cross the Rio Grande and enter the country illegally.

Because as Christians we are neighbors to all men in their time of need, the National Council of Churches Resolution calls on the United States Government to develop with the Mexican Government programs of economic and technical aid to offset any injury the Mexican economy may suffer when the importation of labor is ended.

Public Law 78 is now due to expire on December 31, 1961. The whole complicated question will continue to be an important issue in Congress and you who have read these words and who are Christians will need to be aware of the human problems involved and be ready to use your influence with your Congressman according to the dictates of your conscience.

One of the most talked of statements issued at the San Francisco meeting of the National Council of Churches General Assembly was that by two prominent churchmen who look forward to the unification of several major denominations, among them being the Methodist Church, the Presbyterian Church, The Protestant Episcopal Church and the United Church of Christ, the last announcing subsequently that they were in conversations with the Disciples of Christ. As Zion Methodist members we are concerned with this announcement, or proposal not only because of its implications on all Protestantism but that it has evinced a statement from one of our own Bishops, Stephen Gill Spottswood.

We would sincerely desire that Bishop Spottswood approach the denomination through the pages of the Review in a fuller sense. We pledge to him as much space as he needs to set forth his convictions.

We confess that Bishop Spottswood touched a responsive cord in his remarks for we have entertained a definite fear that the trend to and for consolidation may bring its attendant problems for smaller and weaker denominations, and we are not alone in this thinking.

A REALISTIC VIEW OF ZION IN INDIANA

by Reverend R. L. Fisher

Zion in Indiana is in her 53rd year, older than her sister to the immediate east, approximately the same age as her sister to the north and west, and considerably younger than her big sister in the far east. It is regrettable to note that while Indiana is as old as one conference and older than another, she is the smallest conference in the 4th Episcopal area. Small numerically and smaller churchwise. When we inquire as to the reasons for this condition we are frequently pointed to disinterested prelates, who in the course of 52 years have served this area and yet not seen anything which was productive come out of Indiana. The entire blame in most instances then has been laid at the feet of the presiding Bishops of the Indiana Conference. Yet I cannot help but note a decided fallacy in this line of thought. We forget that the Episcopacy is the child of the Church and not the Church the child of the Episcopacy. Let me note here that success is not usually the result of some specific action on the part of others, but real success comes as the result of hard work done, and accomplished in spite of others. There is not a Bishop on the Board who is so strong that he could single handedly stultify the progress of an entire conference without the consent of the members, given willingly or unwillingly.

Zion in Indiana is weak, very weak, and now we must, if we would progress, take note of the specific ailments of our conference, and attempt to prescribe some antidote for the peculiar illness which confronts us at this time. What are some of the problems? Small and at times insignificant churches, churches which have no voice in the community, which carry no weight in the neighborhood, and which for all practical purposes are ignored when anything of any consequence occurs are the rule. This is totally unrelated to the historic stand of Zion Methodism when the very name of the church stood for something. It stood for progress, for forward thinking; it stood for positive action; it stood for purposeful behavior. And now it does appear that the name Zion in Indiana stands for little if anything. Its churches are poor, its memberships small, its courage little, and its determination nil. The question remains however what shall we do to remedy this situation? It is of little value to tear the church

apart to find the illness if we do not possess sufficient recuperative skills to put it back together again.

Let us begin first, at the local church level. In many of our churches we have a deep seated complacency which stems from the act that we can count ourselves blessed because we have no indebtedness, because of the length of our history, and because from some of our pulpits men have risen to the Bishopric. Yet let me remind you that history is good only when we use it in its proper perspective, and that is as a foundation upon which we build for a new day. History is not an end in itself, but rather it is a road map of prior experiences, difficulties, successes and failures, which we use as a guide to help us surmount similar situations in a present age. History for the sake of history soon grows stagnant and with it those who have married themselves to its pursuits without an orientation for the present day. We must be reminded again and again that the Christian task is to serve this present age, her calling fulfill, and that it might all her powers engage to do her Master's will. We must come out of the shadows of the early 1900's and move into the sunlight of the 1960's. The church today has new missions to accomplish, new races to run, new victories to win, and prizes to attain. This will necessitate a reorientation of our total program and purposes, so that we will become equipped to meet the needs of a new day.

Because of the weight of our historicity we are a lethargical people, impervious it seems to change and progress, content to sit by the side of the road of life and allow the other denominations to get the job done. By this time in the city of Indianapolis, alone, we should have at the very least four (4) major churches, each with strong memberships, and each the voice of the community in which it is located. It is difficult to admit that this had not happened, and at this time there is only one major church not only in Indianapolis, but in the entire conference. We are passing through, and have already passed through, various stages of development. We have given birth but we seemed to have run rapidly through youth, maturity, and are now in advanced stages of senility. We must either pick up from here or die.

There is no real justification for a church to exist that had not in the span of 50 years progressed to the place where it is a vital asset to where it is situated. If your church is the same size, in spirit, in outreach, in community action and service as it was in the first 10 years of its existence, then the doors of that church ought to be closed

for its refusal to move forward and meet the obligations of service which is ours. We do not mean necessarily, size of membership when we speak of major churches, but rather size of service. It is not necessary to have a gigantic edifice in order to serve God, but it does entail a gigantic spirit.

Where do we get this spirit? It does not come from the Board of Bishops, it does not come from the Presiding Elder, it does not necessarily come from the Pastor, but most certainly it should come from God. But the interpretation must come from God to the awaiting congregation through the ministry. How can we interpret the words of God, if we know not his voice or language. If we understand not, how can we inspire? The ministry must heed the admonition given to Timothy by the Apostle Paul, "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." We may not have had the benefit of a seminary training, nor the benefits of formal education, but to all of us are open the doors of opportunity for self-improvement. We should set up on a Conference or district level a ministerial training institute, with a program of sharing which would allow all of us to reap the benefits from the training of others. We have in our own Episcopal area an institute, which I regret to announce was attended by only one Pastor in the entire Indiana Conference, but which if attended would give us an opportunity of further preparation for a more effective pastoral ministry. The most effective minister is the one who has achieved a union between the spiritual and the intellectual, for he is the one who can come closest to being all things to all men and who will not feel constrained in strange and unusual situations. He is the type of minister who will help lead the Indiana Conference out of the wilderness in which it now stumbles.

We also have a need for bold men, men who will trust God to supply all of their needs, men who will strike out and dedicate themselves to the full time ministry. We can have no growth, no progress, and neither can we have a positive program with part time ministers. Perhaps the days of sacrificial living are in the past, but the power of God to prove himself to this congregation and those throughout the world through faithful and diligent servants is always present. How can we instill faith when we cannot and will not demonstrate that God is worthy of our faith? How shall we know if we have not a shepherd, a shepherd who realizes that his task is to lead and not

to dictate, to help and not to push, to demonstrate and not to argue?

Perhaps our greatest need is for a Presiding Elder who lives on the district upon whom we can call in our hours of need. At whose feet we can sit as did Paul at the feet of Gamaliel, and glean the wisdom and understanding which comes from years of experience. But to have this type of man we must pay him a salary which is commensurate with the ability which we seek. To enable him to live honorably in our midst as a credit to Zion Methodism, perhaps a part of the solution would be to allow such a man to pastor one of the smaller churches in the district which, with this supplement, would allow him a living wage.

Even though we are in a state which I choose to call senility, our greatest handicap is our immaturity. We have grown old but we have not grown up. We still have the childish attributes of total dependence upon others to do the job, which we are not willing to undertake. We are afflicted with a disease which might best be termed do nothingness, we have no desire to do, and will use all of our energies to make certain that no one else does, but if we are to grow and to come of age we must through our resources encourage the confidence of the General Church in our abilities, resourcefulness, and dependability in order to secure their support in our enterprises. We cannot expect someone to do for us then that which we are unwilling to do for ourselves.

It is a part of our nature not to want anyone to tell us what to do, but when we rely upon the support of another we give to him the privilege not only of telling us what to do, but how and when. Maturity demands of us a demonstration of responsibility, it shows the world that we know what we want and how to get it, it does not allow anyone or anything to hinder its forward going, and it will not be denied. If we are confronted with failure and disappointment on one side then we arise and shake ourselves and start anew, until that which we have dreamed becomes a living reality. We are yet worshipping an inherited God and worshipping in an inherited church, having not made either God or the Church a part of our being. Until God and the Church has intrinsic value for us as individuals then they are both worthless. Inheritance is good only so long as we understand what we have inherited, but if we will be mature then we must make God live, we must make the church live, until both become part and parcel of the fiber of our beings.

At this time the City of Indianapolis looks to see what we will

do with our churches. We can bury them beneath our unpreparedness, beneath our historicity, beneath our immaturity, beneath our lethargy, or we can throw off the shackles of the years which bind, and set our strength which can be mighty through God who has promised good to us, and arise, and from the dust of defeat and anguish throw up a bulwark of Christian Churches which have caught the message of a new day. At no time in her recent history has Zion in Indiana been better prepared to move forward than today. Her pulpits in this city are filled with some of the finest material in all Zion Methodism. Now is the time for Jones to rise as the mother church in this conference, for St. Mark who has given birth to Bishops, for Caldwell who bears the name of a great soldier in the army of God, for Campbell who was the pioneer on the north side, for Wallace which stands with high promise in Anderson, for Penick which is leading the battle in the south, for Messiah which is setting a standard in the east, for St. Paul which is striving in the north, for Ft. Wayne which is yet struggling for Kadesh which is proving that God does still move, for Alleyne which is proving itself though tiny. Until the power of God has spread throughout the great state of Indiana, until it has moved through Muncie, Kokomo, Lafayette, Terre Haute, Shelbyville, and even Crawfordsville, until every town of any significance knows without a shadow of a doubt that God is the moving spirit in Zion Methodism in Indiana and the proof lies in the momentum of the Church.

The future of the Church lies not in the Board of Bishops, not in the General Church, not in the Presiding Elders, but the future of the Church lies in each of us. The responsibility which is ours demands of us, what shall we do with Zion? Shall we fold our tents and slip silently away in the night as thought the Israelites of old, or shall we begin to sing anew, "Sure I must fight if I would reign, increase my courage Lord, I'll bear the toil, endure the pain supported by thy word . . . ." But perhaps better say, "Rise up O men of God, the Church for you doth wait, Her strength unequaled to her task, Rise up and make her great. . . ." and then from every burg, village, every town, every city, in the State of Indiana, the world will know that Zion is on the move because we can feel her great spirit pulsating throughout her churches and she is affecting lives wherever she goes.

INDIANAPOLIS DISTRICT – INDIANA CONFERNECE
A. M. E. Z. CHURCH

St. Mark's Church, Indianapolis, Indiana

September 14-16, 1960

by Reverend I. B. Pierce

"I rejoice, because I have perfect confidence in you. We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according to their means, of their own free will, begging us earnestly for the favor of taking part in the relief of the saints—and this, not as we expected, but first they gave themselves to the Lord and to us by the will of God. Accordingly we have urged Titus that as he had already made a beginning, he should also complete among you this gracious work. Now as you excel in everything—in faith, in utterance, in knowledge, in all earnestness, and in your love for us—see that you excel in this gracious work also.

"Now it is superfluous for me to write to you about the offering for the saints, for I know your readiness, of which I boast about you to the people of Macedonia, saying that Achaia has been ready since last year; and your zeal has stirred up most of them. But I am sending the brethren so that our boasting about you may not prove vain in this case, so that you may be ready, as I said you would be; lest if some Macedonians come with me and find that you are not ready, we be humiliated—to say nothing of you—for being so confident. So I thought it necessary to urge the brethren to go on to you before me, and arrange in advance for this gift you have promised, so that it may be ready not as an exaction but as a willing gift.

"The point is this: he who sows sparingly will reap also sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, 'He scatters abroad, he gives to the poor; his righteousness endures forever.' He who supplies seed to the ower

and bread for food will supply and multiply your resources and increase the harvest of your righteousness." II Corinthians 7:16; 8:1-7; 9:1-10.

In the behalf of our Presiding Elder, Dr. James Monroe Draper, as your Acting Presiding Elder, may I greet you brother ministers, pastors, preachers, district officers of the Women's Home and Foreign Missionary Society, and delegates and friends, in the Name of our Lord Jesus Christ, through whom we have this Gospel committed unto us to carry into all the world. It is with great joy that I come to you in this capacity to try to report as our Elder would want to do if he was able to be with us at this time. Let us remember each day to pray that God will continue to shower blessings on him, and if it be His will, return him to us in good health and strength.

I. Our World in Struggle

We would like to say like that great mind of the days of the Revolutionary Period of almost two hundred years ago, "These are times that try men's souls." Our world is in such a state of doubt and chaos that one is made to feel, at times, that there is no way of hope to be found. Though we do not throw Christians to the lions of the arenas in these days, we as a Church have a great task before us that we have, for some cause, failed to continue to look after. Since we find our selves sending our men, youthful, young and tender in years to all parts of the globe to watch that someone does not pull the string that would set off another Hot War, World War Three. We are not giving them the spiritual support and the proper kind of spiritual directions—as well as the financial support that we should. If they are to do the more successful task that is theirs to do, we must help them stay clear of the immoral dives that are made for them by those who in foreign countries seek to make for them in order that they may have a few American dollars so desired in other lands. The American Churches should be more concerned over these "Watchers on the Wall of Freedom and Liberty." This struggle in which we find ourselves, Cold War, is another way that men have found to try to rule one another's minds and bodies. It seems very necessary that we keep an eye open in order that we might save ourselves from total destruction.

For the past several weeks, our newspapers have been filled with

the situation in that section of the great Continent of Africa called the Congo. Everybody who writes about it seems that they have been wrong at some point or other. There are so many Congos, there are so many varied economic and social complexities, such rapid changes politically that cannot be made clear in the swirling river of this new way of life. It is high time that we put the United Nations Organization on our prayer list, for they can and will do a great and grand job in helping point the true way to a peaceful world. Some of use could better see this as its Secretary General sought to bring peace in this new nation a few weeks ago. He faced the whole truth, and we saw the hypocrisy that moves along with those who have made the pound and dollar the power of men in this economic world. It was a dark time when those missionaries were made to suffer, but thank God we had those Christians who believed in God, through Jesus Christ, that they worked for a better world, and that God would take care of them. Surely there were those who should have stayed at home.

We make mention of these things to say that the Christian Church in general and Zion Church in particular must speak of these evils in this struggling world so as to do away with them, and to give hope for the coming of the Kingdom of our God and His Christ. There are so many places where the church of Jesus Christ must help men face up to their better selves. That makes us sing with the late Thomas Curtis Clark, one of America's poets, who makes God say:

"Build me a house," said God; "Not of Cedar-wood or stone,
Where at some altar-place Men for their sins atone.
To me, your sin Is to build my house too small;
Let there be no dome To shut out the sky,
Let there be no cumbering Wall.

"Build me a House, a Home, In the hearts of hungering men—
Hungering for the bread of hope, Thirsting for faith,
Yearning for love, In a world of grief and pain.
Build me a house!

"Build Me a World," said God,
"Not with navy's strife, Nor with a host in arms,
Compassing death, not life.
Build me a World," said God, "Out of man's fairest dreams;

Heaven must be its dome; Lighted by Prophet-gleams
Justice shall be the stones
On which my World shall rise; Truth and Love its arches,
Gripping my ageless skies.
Out of dreams, On earthy sod,
Build me a World,"
Said God.

The Church of our Lord Jesus Christ can help this struggling world find a way of hope.

A New Stewardship Needed in Zion

We are just back from the General Conference of last May, where our Zion sought to face up to Herself so as to meet the varied needs of this age and generation. Much talk went on with much smoke. During the past few weeks, as one of Zion's sons, I have tried to think some of this through. It appears to your Acting Presiding Elder – get this – I say it appears, that we need a new spirit altogether, for we are Stewards of God, but we act as if everything belongs to us, and that no accounting will ever have to be made to anyone but ourselves. But if the Holy Book is true, and some believe it is, then it is high time that we as a church realize that we are a part of a Connection with the Body of Christ as a whole, and will have to account to Christ, God, sometime or other. We are His stewards, and we need a new stewardship as a church. Our wasting is sickening, and our sharing so very shallow.

It would be good for us as a church, to study stewardship as a whole, and every pastor preach on the subject for six weeks; searching out new texts weekly. And, so, someone has said if we find the text for our sermons on Stewardship in Paul's writings, our most effective illustrations are to be found in the Teachings of our Lord Jesus Christ. And since the church of Varick, Rush, Clinton, Hood, Walters, Caldwell, Kyles, Blackwell, Clement, Wood, Taylor, Jones, Walls, Martin, Alleyne, Spottswood, et. al.–is a part of the Body of our Lord Jesus Christ–then Indiana needs Zion Methodism to help light the way to God and a better world. For this is the Church that breathes Freedom without discrimination and segregation among men. This is the Church which believes in High and Low, so as to serve men of every clime. This is the Church unafraid of belching cannons and angry hypocritical men who would divide the world by the color of the

skin. This is the Church of the Fathers who believe "No matter how dark the night" the morning most certainly will come. And so the great State of Indiana and our America as a whole—and the world, need this part of the Body of Christ, Zion Methodism. Let us learn and share that we have in order that Zion may spread forth into other areas of this great state.

We need a new stewardship of sharing of that which we have, time, talent, money, and the spirit of the Fathers—sharing the Good News of the Glorious Gospel of God with all the world. This can be done only as we learn to make better use of that which we receive from the people who make up this great church bequeathed to us by the Fathers.

The Indianapolis District

May we take this way to thank the pastors and churches for their very kind and friendly cooperation? All have been more than kind as we have gone about holding the Quarters.

1. Campbell Chapel was the first Quarter that we held in this first Quarter. Both pastor and people received us gladly, and the work of the church was reported in grand style. The part of salary due the Presiding Elder was sent to him.

2. Penick Chapel was the next stop, where this pastor and people moved along with a steady tread. They are doing well, and are looking forward to the entertainment of the next session of the Indiana Annual Conference.

3. St. Mark's Temple was the next stop, where we met a very happy pastor and people in the midst of re-decorating both the parsonage and church building. The Quarter was very good, and everything points towards progress.

4. Alleyne Chapel, here we made a mistake, but having been there in our first Union Service of this conference year—we asked the Rev. F. M. Webb to visit for us and give us the report—to which he gave us very fine results. Things are on the move upward at this point.

5. Our next quarter was with St. Paul Mission, where we met a fine group of people along with the pastor. They have a zeal for Zion, and we pray that they may continue to show the same spirit that Zion may grow in this city.

6. At Messiah Temple where we had the pleasure of preaching the anniversary sermon, we could see that the work progressed, and so we rejoice in that there is hope for Zion still in this city.

7. Wallace Temple, Anderson, Indiana, where we held the Quarter this past Monday evening, looks like a church that is looking upwards. All seems to be well at this point.

8. Fort Wayne, where we went in the presence of two ministers of the Conference, has a very good setting for another Zion Church. From what we could see, there is nothing that would hold us back providing close supervision and care is given, and we go in there with a zeal to build both a building and congregation. The pastor has not been asleep, but it is impossible for him to do it all alone, for the work was started by another years ago, and they went about it in such a way that the present building failed to stand up under the city code. All Zion need to do here is count the cost and push forward.

9. We have in mind to go to Elkhart soon, but we have been in contact with our pastor there. Thanks to the church, Grace, in Gary which has the spirit to help that Mission grow. They have given valuable aid to the pastor and people, and we have been informed that they have taken in one new member this conference year.

10. The Mother church of the conference seems to be catching the spirit that will bring new life into the work. Jones Tabernacle, we are proud to report, is not a wit behind the best in our Zion.

The Missionary Society

We can see that the good women are filled with zeal for the work, and are going forward. The First Mass Meeting held at this District Conference from what we have been told, has been one of the best. These good women are lovely to work with. May God continue to bless them.

The Christian Education Department

Is planning the Convention for the week-end of Thanksgiving. It is our hope that the District will support these works to the full.

YOU AND MILITARY SERVICE

Al was a senior at Abraham Lincoln High School. Commencement was just four months away. Boy, would he be glad when that moment of graduation came. He'd be out of school and ready to go. But then he thought: Go where? What should I do next? Should I go on to college or is this the time to fulfill my military obligation? Should I enlist or wait for the draft? What are the opportunities in the military? And what kind of life will I come up against there?

Al is not alone. Thousands of high school young people are searching for answers to all kinds of questions about military service. This in spite of the fact that there are many attractive pamphlets telling about the Army, the Navy, the Air Force, the Marines, the Coast Guard; pointing up the many ways young people can fulfill their military obligations; outlining service opportunities and the benefits that come when these are seized.

Perhaps you are asking these questions Al asks. Many persons are anxious to help you find the best answers. Recruiters, guidance counselors, ex-servicemen, but not the least are the religious leaders who work with youth. You'll find them in the YMCA, in local church councils and especially in your own local church.

In addition, many of the denominations work together to help young people both before and after they go into military service. Thirty-four denominations cooperate through The General Commission on Chaplains and Armed Forces Personnel, 122 Maryland Avenue, N. E., Washington 2, D. C. in this area of work. The Commission serves as a liaison between the churches and their members in military service. From this vantage point in the nation's capital they hear your questions and seek to answer them.

Q. What are the chances of being drafted if there isn't a war?

A. Plenty, although you'll not likely be called until age 22 or 23. About seven out of ten men under present conditions have entered service voluntarily or by induction before age 26. The other three out of ten are disqualified for physical or other reasons, because of permanent deferment, or they are exempt.

Within five days after your eighteenth birthday, you are to register with your local draft board. Between then and age 22 or 23, you have a chance to choose the deal that best suits you before the draft.

And be sure to notify your draft board when you move and when your situation changes.

Military manpower needs call for 600,000 to 700,000 young men every year. Most of these are furnished by enlistments; however, about 90,000 to 100,000 are drafted annually. Although available, selective service has not been calling fathers. Teachers, scientists, students and farmers may be deferred individually on the basis that they are making a contribution to the national welfare through their calling.

Q. How long are you required to serve in the Armed Forces?

A. Generally, your military obligation is for six years — your active duty plus your service in the reserves. If you wait for the draft, you'll probably go into the Army; there you'll spend two years on active duty; the other four will be in the reserves.

If you enlist in the Air Force and spend four years on active duty, the other two will be in the reserves. And so on.

Q. Shall I enlist, volunteer for induction, or wait to be drafted?

A. The answer to this question (and almost all others) depends on you. What are your likes and dislikes? What do you want to do? Enlistment has two advantages: You can choose your time and you can choose your branch of service. Also, if you are a high school graduate you can choose — in the Army or Navy — the special field of training you desire. In the Air Force, your training depends on your aptitude, your education, and the needs of the service.

If you don't like military service, enlistment has this disadvantage — it is for a longer period. ARMY: 3, 4, 5, or 6 years. AIR FORCE: 4 or 6 years. COAST GUARD: 4 years. NAVY: 4 or 6 years. MARINES: 4 years. But the more time on active duty, the less time in the reserves.

By volunteering for induction, you go into the Army for two years at a time of your choosing.

Q. What about enlisting in the reserves instead of one of the regular branches of military service?

A. Again, it's up to you. Service in the reserves is important or this would not be given as an option. A term you'll hear a lot in the Army is "One Army." That means regular army, reserves, national guard — all are important. Here in brief is how enlistment in the reserves works out in various services.

ARMY: Reserve enlistment may be for 3, 6, or 8 years. Be-

tween 17-18½, you have 6 months' active duty plus 7½ years in the reserves. Between 18½-25, you incur a 6-year obligation (six months plus 5½ years). Between 17-26, you can enlist for 6 years, including 2 years active duty.

AIR FORCE: Men 17 to 35 can sign up for 6 months' active duty training and 6 or 8 years in the ready (organized) reserve.

NAVY: Reserve enlistment, for men 17 to 26, is for 6 years, including 2 years of active duty.

MARINES: Same as the Army.

COAST GUARD: For men 17-18½, 6 months' active duty plus 7½ years in the reserves. For men 18½-21, 5½ years in the ready reserve after 6 months' active duty; plus 2 years in standby reserve.

Normally ready reserve service calls for 48 drill periods of 2 hours (equal to one day's pay) annually; as well as 14 days of active duty training — at camp or on a cruise. If you enlist in the reserves and fail to fulfill your obligations, you are subject to the draft.

Q. What opportunities are there in the National Guard?

A. The National Guard is similar to the reserves, except, of course, it is controlled by the state and is federalized only in an emergency. For men between 17-18½ the obligation is for 8 years. For those between 18½-25, there is a 6 year obligation.

Q. Should I go on to school or drop out and go into the Armed Forces?

A. Go on to school. All branches of military service advise this. The more education you have, the better serviceman you are — the more you have to offer your country. And you will be more mature. If you desire, of course, you can get officer training in many colleges. Army ROTC is given in 233 colleges; Air Force ROTC in 175 colleges; and Navy ROTC in 52 colleges. To meet your military obligation — if you take ROTC — you must take the Advanced Course (last two years) and go on duty as an officer for a minimum of 2, 3, or 5 years.

Q. Should I ask for a deferment when I continue my education?

A. No. This is not necessary because you'll likely finish college before you are called. Furthermore, local boards defer in the national interest on the basis of the information you give when you furnish draft information. A request is not necessary.

Q. What about getting married before I go into service?

A. If you're thinking of marriage, consider many things — not just whether it should come before or after your military service tour of duty. Consider, for example, compatibility, financial income, religion, etc. However, think seriously about these things if you are thinking of getting married before you go into service: your low financial income ($83.20 for privates; $51.30 for quarters); the long months of separation; the frequent moves. Of course, we should point out that 60 to 70 per cent of the career men in the services are married.

Q. What branch of service offers the best deal?

A. You probably have your own preferences and dislikes. You can find out more from recruiters (make allowance for their enthusiasm). They will supply literature. You can talk with those on active duty in the various branches. Write to IT'S YOUR CHOICE, Washington, D. C. and ask for a booklet by that name which will give you factual information on all the services.

Q. How much are you paid and what are the chances for advancement?

A. As a recruit, you start out at $78.00; but after four months, you'll become a private (E-1) and will receive $83.20. In two years, it is possible to advance to E-5 ($145.24), more likely E-4 ($122.30). Remember, of course, every dollar is clear. You don't pay for food, clothing, or housing requirements (if you're not married). With one-third of the men in service coming out every year, the chances for advancement are good.

Q. What are the chances for getting overseas duty if you wait for the draft?

A. About 50-50. Of course, the services assign draftees on the basis of need; but many do go overseas. When you consider the time required to train you, you have only a year and one-half left. You'll likely get the short overseas tour, if at all. Enlistees who are high school graduates may request service schools and overseas duty and even the particular theater they would prefer.

Q. What are the advantages of a career in military service?

A. This depends on you. The life is regimented, but the pay is good; and you don't have to worry about unemployment. Retirement benefits are good. You may retire at half pay after twenty years. Some persons have begun to draw these benefits at age 38. Training in special fields is offered; upkeep is nominal; insurance is provided.

But if you're not happy in a regimented life, don't choose the military.

Q. Suppose I'm a conscientious objector and don't believe in military service?

A. The law requires that you register and provides that you serve in one of two ways. I-A-O classification says you are available for non-combat service. That is to say, you go into the service, put on the uniform, but you will not take part in combat duty. You will likely be assigned to the Medical Corps or the Dental Corps or some other noncombatant group. The other classification, I-O, means you will not go into service, but you will render alternate acceptable civilian service in the national interest in lieu of military duty. You will need to file data with your local draft board showing that you are a conscientious objector. Only a few thousand young men have claimed CO status.

Q. Is it difficult to gain admission to one of the military academies?

A. Yes. Requirements are rigid. Applicants for the Military Academy at West Point must be between 17 and 22 years and gain presidential or congressional appointment. Graduates serve at least four years on active duty. The Coast Guard Academy at New London, Connecticut, admits young men 17 to 22 who are high school graduates or seniors and who are able to pass stiff physical and mental tests. Tests are given in over one hundred cities in February. Naval Academy at Annapolis, Maryland, demands high mental and physical requirements. It is open to men 17 to 22 who can secure presidential or congressional appointment. Graduates must serve at least four years on active duty. The nation's newest service academy is the Air Force Academy at Colorado Springs, Colorado. It is open to single men 17 to 21 years who can meet academic and physical requirements and who can secure a nomination. Write to Director of Admissions, U. S. Air Force Academy, Colorado Springs, Colorado.

Q. Will there be an opportunity for me to continue my education if I go into military service?

A. Indeed. Some civilian universities such as the University of Maryland have branches all over the world geared to meet specifically the needs of military personnel. In addition, United States Armed Forces Institute (USAFI), Madison, Wisconsin, offers hundreds of courses to ambitious GIs.

Q. Specifically, what about technical training in the Armed Forces?

A. The chances are good. The Navy offers training in more than sixty skills including aviation, radio, communications, machinery repair, surveying, photography, journalism — to name only a few. The Army has approximately fifty-five different schools where you may get training in such fields as guided missile repair, welding, heating and ventilating, offset printing, motion picture photography and even cooking. The Air Force offers technical training in intelligence, radio-radar, aircraft maintenance and the like. The enlistee, of course, has the best chance to get this training. Draftees usually go into the Army.

Q. What happens during the first few months in service?

A. A lot of things. You stand in line, you get tested, examined, outfitted, shot — with needles, of course. You "hurry up and wait." You feel lonely and misunderstood. Perhaps you'll wish again and again for the freedom and comforts of civilian life; you'll miss your home and the gang. But by and by you'll find yourself and discover that life is not so bad in the military. You will turn to study, to recreation, to fellowship, to interest in the chapel program, to many things — and you'll not have time to be lonely or feel sorry for yourself.

Q. How can I best meet these strange new experiences in the military?

A. Work hard. Adjust, but don't compromise with your ideals. Remember God goes with you. Christ said, "Lo, I am with you always . . . " As one chaplain said, "Go with assurance and compose your heart. God will give you strength." There will be problems, temptations, dark days; but God and you are a majority. Get acquainted early with the chaplain. Don't adopt a "holier-than-thou" attitude, but you will be respected if you have convictions. Get in with the right crowd. Maintain your devotional life, not parading your virtues, but quietly reading your Bible and praying. Go to church and support the chapel program. You have talents; tell the chaplain about them and put them to use — sing, usher, teach, witness in many ways. When you are in other lands, visit churches and mission stations; and visit churches near your base. Be a worthy ambassador for your country and for Christ. *Keep in mind always the mental image of the person you want to be.* This will say much to you when you are asked — in the name of sportsmanship — to live life on its low levels. Keep in touch with the folks back home — and your home church.

Q. Is all this military service necessary?

A. There will be times when you don't think so. But many people feel that while we work for disarmament, we must negotiate from a position of strength. Certainly in the world as it is today, our military forces are helping to preserve freedom. Your years in the service are not wasted years. You are not marking time. You are making a contribution to democracy and to freedom. Furthermore, these *can* be years of physical, mental and spiritual growth – if you seize your opportunities.

Q. If I am planning to become a minister, should I go into military service?

A. The answer to this depends, of course, on the individual. Some persons would profit from the experience, the broadening understanding of other people, and the gain in maturity which would come from service in the military. Others would prefer to go on to college and seminary rather than delay their training. For theological students interested in becoming chaplains, the Army has a program for seminarians whereby qualified full-time students at a recognized seminary or theological school (or those who have been accepted for the next entering class) may be commissioned as Second Lieutenants in the Staff Specialist Branch, Army Reserve. After graduation and ordination, they may be commissioned as First Lieutenants in the Chaplains Branch. To be eligible some of the requirements are: be over 18 and under 30; be in possession of 120 semester hours credit of undergraduate study at a recognized college or university; be a full-time student at a recognized seminary or theological school or have been accepted for the next entering class; be approved by the denomination's ecclesiastical endorsing agency; agree to accept a commission as Second Lieutenant as a student and upon graduation from the seminary and upon ordination accept a commission as First Lieutenant and serve a minimum of two full years of active duty. For further information concerning this program write to the Chief of Chaplains, Department of the Army, Washington 25, D. C.

Q. What opportunities are there in the services for young women?

A. Many. The Air Force is seeking young women of executive ability for "a career in the Women's Air Force (WAFs) that combines challenge and satisfaction of doing an important job with the excitement of travel, adventure and stimulating friendships." The United States Army speaks of the experience in the Women's Army Corps

(WACs) as "the job that has everything." You may be assigned to any one of more than 230 jobs, ranging from dental technician to recreation supervisor, from translator to photographer, from pharmacy technician to supply specialist. You can study at almost any level . . . even go on and gain a college degree. You receive good pay (the same as men) plus food and comfortable living quarters.

Women in the Navy (WAVEs) have the same opportunities as Navy men — traveling, meeting people, studying in Navy specialist schools, getting on-the-job training. The Navy provides food, quarters, medical and dental care and uniforms in addition, and pays a salary every month. But the Navy advises girls not to enlist if they think of this life as just a lark. "This Navy of ours has a big job to do — a serious job. If you come into the Navy you'll be part of the team and you'll work hard."

Girls desiring more specific information should see the local recruiter for the branch they are interested in.

Q. What about the new disciplines required when you enter military service?

A. They are real. You come out of the civilian community where you probably have lived a rather soft life. Many young people can't even walk a few blocks to school but must ride. In military service, you will be called upon to get up early; you will march, march; you will receive cold and hot weather indoctrination; you will learn how to live in the field; indeed, you will follow a rigid schedule designed to make you physically fit and mentally alert. In the Marines, for example, your Initial Strength Test (on which you must score 125 points) require pull-ups, sit-ups, squat-thrusts, the 300 yard race and push-ups. But along with this physical discipline, you must yourself develop moral discipline in saying no to many temptations thrust upon you which involve sex, drink, foul language, and a general degradation of character. As a Christian young person, you will need to pray often, to read the Word of God, to attend the chapel services, to keep in touch with your loved ones and your home church; but above all, ask God through his Holy Spirit to go with you day by day.

Q. Where may I get additional information?

A. From your local recruiter; from the selective service board; from your minister. Or write to IT'S YOUR CHOICE, Washington 25, D. C.

HISTORICAL NOTES

The Editor

ORIGIN OF THE QUARTERLY CONFERENCE

It is uncertain at what time quarterly conferences were introduced into our economy but it is known that they were held at a very early period. The Large Minutes were first published in 1763, in which it is declared to be one of the numerous duties of the assistant to hold quarterly meetings, and diligently inquire therein into the spiritual and temporal state of each society. At a very early date Mr. Wesley adopted the plan of quarterly visitations of the classes, at which he inquired into the religious state of each individual, and gave suitable pastoral advice, and renewed the certificate of membership by giving each society a ticket. The visitations were so arranged as to terminate with the four quarter days in the national calendar; and the quarterly meetings of the circuits were appointed to be held on those days, or as near as practical.—*Baker, Osmon C., GUIDE-BOOK in the Administration of the Discipline of the Methodist Episcopal Church (New York, 1879), 53, 54.*

ORIGIN OF THE LOVE FEAST

Love-feasts, or AGAPAE, were instituted in the apostolic age. The early Christians ate and drank together to signify their Christian love for each other. Before receiving their repast they washed their hands, and public prayers were offered. The services were conducted by the bishop, or presbyter. A portion of the sacred writings was read, and questions were proposed by the presiding officer respecting the lesson, which was answered by the assembly. Religious intelligence which had been received from other churches was recited, and the acts of the martyrs, and letters from bishops and other eminent members of the Church, were read. Hymns and songs were sung, and a collection was taken for the widow and the orphan, for the poor, the prisoner and those who had suffered shipwreck.

These seasons were peculiarly interesting to the hated and hunted disciples, and rendered doubly dear because their religious pro-

fessions cut them off from associations with their early friends. "It is a custom," says Chrysostom, "most beautiful and beneficial; for it is a supporter of love, a solace of poverty, a moderator of wealth, and a discipline of humility."

Many of the rites which a guiding Providence had made subservient to the interests of the Church in the days of her affliction began to be perverted when prosperity dawned upon her. Some hoped, by merely banqueting with the Church, to secure a moral qualification for admission into the sacred mysteries; others supposed that by providing general AGAPAE for their brethren, they would perform a meritorious work which would personally exalt them in the sight of God and man; and others gave occasion for pagans to suspect that the same immoralities were practiced in the Christian festivals that disgraced their own. For these and other reasons the love-feasts were discontinued in the Western Church, by order of the Council of Carthage, A. D. 397.

Mr. Wesley assigns the following reasons for their introduction into the Methodistic economy: "In order to increase in them (persons in bands) a grateful sense of all his (God's) mercies, I desired that one evening in a quarter all the men in band, on a second all the women, would meet; and on a third both men and women together; that we might together 'eat bread', as the ancient Christians did, 'with gladness and singleness of heart.' At these love-feasts (so we termed them, retaining the name as well as the thing, which was in use from the beginning) our food is only a little plain cake and water; but we seldom return from them without being fed, not only with the 'meat which perisheth', but with 'that which endureth to everlasting life'." —*Wesley's Works,* vol. v., p. 183.

The Discipline contemplates that members shall be admitted into love-feasts only by the presentation of tickets at the door; but in new and sparse settlements it is found impracticable to carry this out in every instance. An essential Methodist Love-feast may be held without tickets.

Members, probationers, and "well-disposed" baptized children of

our members are entitled to admission into the love-feast of the circuit or station to which he belongs. (See Discipline, 1840). The term "strangers" embraces all other persons, whether members of other Christian communions or not.

By established usage the presiding elder is entitled to hold the love-feast at the Quarterly Meeting.—*Baker, Osmon C., A Guide-Book in the Administration of the Methodist Episcopal Church (New York, 1879)*

THE PRESIDING ELDER

The office of pressiding elder is coeval with the Methodist Episcopal Church, though this officer was not so designated until 1789, and his duties were not specifically defined until 1792.

The origin and nature of the office are thus given by Dr. Coke and Bishop Asbury: "When Mr. Wesley drew up a plan of government for our Church in America, he desired that no more elders should be ordained, in the first instance, than were absolutely necessary. The General Conference accordingly elected twelve elders. Bishop Asbury and the district conferences afterward found that this order of men was so necessary that they agreed to enlarge the number, and give them the name by which they are at present called, and which is perfectly scriptural, though it is not the word used in our translation: and this proceeding afterward received the approbation of Mr. Wesley. In 1792 the General Conference, equally conscious of the necessity of having such an office among us, not only confirmed every thing that Asbury and the district conferences had done, but also drew up, or agreed to, the present section for the explanation of the nature and duties of the office."—*Coke and Asbury's Notes on the Discipline.*

BISHOP BENJAMIN GARLAND SHAW

Bihsop Benjamin Garland Shaw was born August 26, 1878 in Pope, Mississippi, the son of Charles and Bridgit (Jackson) Shaw. He was educated at Philander Smith College, completing his work evidently in 1904. In 1907 the account shows his attendance at Louisville Medical College and in 1911 he was awarded a D. D. from Livingstone College. He began his public ministry in 1898.

In 1899 he was assigned to Cotton Plant, Miss. and the following year to Clinton Mission, Greenwood, Miss. He served Payne Chapel, Little Rock from 1901-1905, leaving this charge to serve Hood Temple, Evansville, Ind. in that year, remaining at Evansville until 1910. He was assigned to Washington Metropolitan Church, St. Louis in 1910 and remained in this church 10 years, doing a magnificent job.

He was elected the Director of the Bureau of Evangelism in 1920 and served in this capacity until 1924 when he was elevated to the Bishopric.

Bishop Shaw was a member of the Masons, the Elks, the K. of P., a supporter of the N.A.A.C.P. and the Y.M.C.A. and many other organizations for the uplift of humanity.—From *Who's Who in Colored America,* p. 460.

Bishop B. G. Shaw of Birmingham, Alabama, senior bishop of the church, noted evangelist, crossed the bar on April 14, 1951, in a hospital in Salisbury, N. C. He came into denominational prominence by the acquisition of the Metropolitan Church on corner of Lucas and Garrison Streets, St. Louis, Mo., with its numerous rooms, departments, gymnasium, and swimming pool—all of which were in successful use under his dynamic leadership. Later, as the first Connectional Evangelist he put his impress upon the church. He was elected Bishop at Indianapolis, Ind., in 1924 and served almost 27 years.—*Minutes of the General Conference of 1952,* p. 222

SAM WALTER FOSS

As reported by Isaac H. Andrews

Member of St. David's Church, San Francisco, Calif.

When working at Newport, R. I., during the late war, I made many acquaintances. Among the units receiving their training near there were the P. T. boys getting ready for active service in the South Pacific.

Meeting the Editor of the paper they published at Melville, their Base, he asked me if I would write a few articles for them about my travels.

One morning, so stormy we could not work, I went down to the Army and Navy "Y" and soon had "Copy" written for "Over the Pan-American Highway". For the second edition, an article on "The Island of Jamaica B.W.I." Next came an article from the New York World Reporter as he told it to us many years ago at the supper table in Culebra. His assignment was to get through the Spanish lines, meet the Cuban General and his Patriot Army and bring back to his paper and all of America, "A message from Garcia". The P. T. boys liked the story, so the Editor, James Cafouros, wanter more.

One evening the landlady, Mrs. Elliott, said there would be a Church supper and speaker that evening. This was to be at the Church that Rev. Henry Van Dyke served for years, a very eloquent speaker and noted author. Mrs. Elliott remembered him very well and gave a good description of the Clergyman and his powerful sermons.

The supper that evening was very good and well served by the ladies of the Church, one of whom was Mrs. Elliott's daughter. The speaker of the evening was Lt. Commander Foster, who had charge of the large Navy Hospital at Newport. His subject was "Life and work of Sam Walter Foss", a very good friend of his. It was a wonderful talk. Afterwards it occurred to me this would be good for the Navy paper, so I met the speaker of the evening, described to him the paper the boys published, and asked if he would write up the life of the Poet. This he was glad to do and in a few days gave me the copy. The Editor of the P. T. Boat Newspaper, "The Skeeter", was very grateful and published it at once. I have mislaid that war-

time edition but from memory with a few extra explanations I will try to rewrite the Lt. Commander's story on "Sam Walter Foss".

The early Colonist of this family to America, is supposed to have come from Holland or Germany, the family name meaning "Fox", shrewd or hard to entrap them. They quickly spread over New England and by the time of the Revolution, were to be found as drummer boys, privates and some as officers in Regiments, beginning at Concord, Lexington, Bunker Hill on to Yorktown.

Sam Walter Foss was born in Candia, New Hampshire in 1858, son of Dyer and Polly (Hardy) Foss. Young Foss was a fine student in the Old District School No. 4. He was highly esteemed by his school mates and the people of the neighborhood. In summer he worked with his father on the farm and cherished tender memories of those days. Later, he went to High School in Portsmouth and fitted himself with other studies for entrance in Brown University of Providence, R. I. in the class of 1882. Two or three years after leaving college, he became the editor of the Lynn Transcript, later the "Union", and began about that time, to write humorous and dialect poems. He soon established a high reputation in that line, his writing being copied largely by the papers and magazines of this country, Canada, England and through Australia.

In 1887, he was invited to the Editorial Chair of the "Yankee Blade", the great literary paper of Boston, with the understanding that in addition to his other labors, he should write a poem weekly for that publication, these adding materially to his success. He was also editorial writer for the Boston Globe.

In January 1893, the better portion of his poems were published under the name of "Back Country Poems", which met with a large sale. Mr. Foss was no imitator of others but wrote of nature as he saw it. Many of the most humorous of his productions contain a lesson which tends to stimulate and strengthen the moral sentiments of his readers.

In 1887 he married Carrie Marie Conant, daughter of Rev. H. W.

Conant, of Providence, R. I. They had two children, a son and a daughter.

Resigning from newspaper work in 1893, he did free lance writing, adding to his large volume of literary work. The next year a Syndicate engaged him to write "A Poem a Day". In 1898 he was elected librarian of Somerville, Mass. Library, which position he held for a number of years. He also held office as President of the Massachusetts Library Club. Edgar Guest enjoyed his poems, and his style follows closely after that of Sam Walter Foss. Never did he forget the scenes of his boyhood days. After a hard week's work in the busy city what a pleasure to take the train for a visit to that quiet country place. There in the old home built at the crossroads, he would meet schoolmates and neighbors, exchange greetings and hear how they were making out in this little country place that had been his home for so many years.

One exceptionally hot day, the latter part of August, he returned to greet friends and partake of a fine family dinner, with a generous helping of his mother's famous apple pie. Taking a book and a few sheets of paper, he went to the hammock out in the orchard. Reading a few pages, he put down the book and gazed at the landscape. Little change in the small farm but what a change in his life since leaving there. First the college, then newspaper work, editor, author and poet. He was always at work on something he loved to do. Last week he had turned down the tempting offer as critic for the New York Magazine. No, he could never accept an offer to tear apart another man's work. Better be on his own and write to build up and make a better world.

That morning the neighbor's son had dropped in for advice. How to get a position in the big city. Together they looked over the "Help Wanted" columns in the Boston Globe. He knew the manager of the company selected and when the young man departed, he held a fine letter of recommendation from his fellow townsman. This was the usual procedure on every visit. To many this would seem like being bothered or imposed upon. Looking deep into the matter the reverse is true, for from these week-end trips to his country home

at the crossroads, we find that this was the fountain head of his inspiration. It's a memorable time, that hot August afternoon out in the shade of the old apple trees. Suddenly the book is put down, and paper and pencil is taken up. Line follows line quickly until the author finishes. The supper bell rings. Soon all partake of a wonderful evening meal. What a view afterwards as the sun sinks low on the mountains. Everything is so green now, the fields, orchards, pines and firs in the distance. Another trip or two and the frost would add colors of red, brown and scarlet to the sumacs and maples of the countryside. The dishes were washed and put away and Mother comes to the door to enjoy the view also. Finally she said, "My son, you have been writing again and what you have written this afternoon I know will be the very best of all." And, to the first audience, his Mother, he recites one of his best loved poems, "The House by the side of the road".

"The House by the Side of the Road"

Let me live in a house by the side of the road,
Where the races of men go by,
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat or hurl the cynic's ban.
Let me live in a house by the side of the road
And be a friend to man.

His Mother was right. It's the best of her son's poems.

It appears to this Editor that among our Negro denominations somewhere we can find beginning steps of cooperation even at points where union may be definitely out of the question. Certainly any conversations undertaken must have in mind first simple, and later, major adjustments. And whether we may ultimately arrive at a common ritual, law or name may be beside the point—the fact is some of our paths do cross or merge and these paths can be traversed together.

SERMONIC LITERATURE

THE CHURCH – CATHOLIC AND EVANGELICAL

by The Reverend Ed Wright
St. David's Church (Presbyterian)
San Francisco, California

"I am the vine, you are the branches. He who abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing."—John 15:5.

The General Assembly of the National Council of the Churches of Christ taking place here this month gives us opportunity to examine again the nature of this Church we are all a part of. While we are familiar with the Church as we see it and in love with its life and work, we ought to think for a moment just what sort of community we belong to.

The Church of Jesus Christ is much like a growing vine that regularly bears sweet wholesome fruit. A vine has at least two characteristics in common with the Church. It is united within itself, and it is reaching out.

When we repeat together in our parochial gatherings for worship the Apostles' Creed which says, "I believe . . . in the holy catholic Church . . .", we are affirming that we belong together with countless others to the one, unified Body of Christ. We declare that we are a part of that one agency whose work it is to worship Christ and extend His Word. Only the Church owes its reason for being to Christ, and only the Church continues His ministry of teaching and healing.

Christ, in John 17, prayed that His followers would realize their unity in Him so that the world might believe in Him and enjoy the salvation He makes possible for us.

Even though it is not always obvious, we are as interdependent within the Church as the several parts of a growing vine are interdependent or as mutually supportive as the several parts of our human bodies or as interlocking as the structure of a house. We belong together. Even when we argue violently with each other, we are still a part of one family. How is this?

For one thing, we speak the same language. Our whole conversation takes place around the work and the Word of God as we have met Him in Jesus Christ. Arguments over church polity, the-

ology, or the methods of our ministry all find their root in our several understandings of the one work of Jesus Christ.

When we engage in conversation with a secularist or a humanist or a member of one of the non-Christian religious bodies, we are at a loss for words. We do not share common understanding of our life or the nature of man or the will of God . We have no common denominator for conversation. While we are indeed in the same boat with the rest of mankind and share the same pressures and frustrations, we do not begin at the same place to unravel the tangle of our living. When we point to the specific work of God in Christ as the clue to our living, we automatically reject all the other attempts at explanation. We cannot begin, as so many thinking people do, with the obvious plight of man and hope to arrive at rational solutions for him. As Christians we have already begun to see that "the fear of the Lord is the beginning of wisdom," and the work of Christ is the beginning of understanding.

However, when we examine in the church any of the problems of the Christian life, we begin at the same point. Whether we share one view of the atonement or another, whether we organize ourselves together in one way or another, the whole reason for considering the atonement or for setting up church structures is that we both seek to be loyal to our Lord.

And to go a step farther, we also speak for each other. As James E. Wagner says in the *Christian Century* (November 30, 1960, "When and How They Speak for Me"), "When, therefore any Christian or Christian group speaks, they speak for me in the sense that they speak within the same household of faith, they speak out of the same resources of the Christian heritage and the same experience of redeeming grace as do I, and they speak to the same issues and circumstances within which I too must chart my Christian course."

But we are united by more than a common language. Behind the common language is a common experience, a common loyalty, a common Lord. To the extent that we take seriously the depth of our dependence upon Christ, to the extent that we thankfully live by His grace alone, will we find communion with others also dependent upon His grace. As a vine is the common source of life for its several branches, so is Christ the common source of life for all who worship Him. If there is no sense of appreciation of Christ's salvation, however, there is not likely to be any realization that salvation has taken place in someone else. We love other Christians, not because we

want to or think it appropriate, but because we are compelled to by our common experience of forgiveness. The Church is the place where folks who could not love each other before find each other to be brothers.

Just as the separate branches of the vine are separate from each other, they are not independent of each other to be brothers.

Just as the separate branches of the vine are separate from each other, they are not independent of each other or of the vine. The health of the whole vine is affected by the health of one branch. The balance of events in the life process is important. Also disease spreads from area to area once it is contracted. No one branch can claim to be independent or to be the whole vine. Its life comes from the root and source.

It is very appropriate that at this time the Anglican Archbishop of Canterbury converse with the Pope of the Roman Church. And it is appropriate that the member churches of the National Council of Churches should sound out the possibilities of union. We belong together. We need unity among us. Perhaps we do not need to be organically united (although one wonders if without action we can express our good intentions) to be unified in spirit. Certainly we do not need uniformity or conformity. But we belong together and we ought to realize our unity.

The unity of the Church is more than a matter of convenience or of our common heritage. Our unity belongs to the cosmic order. In Ephesians 3:10 Paul says, ". . . that through the Church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places. This was according to the eternal purpose which He has realized in Christ Jesus our Lord . . ."

If the Church is to be the effective Body of Christ—His tool, His agent, His messenger—if it is to partake fully of the purpose of God for it in this world and the next, then it needs to realize its catholicity. The Church is a universal body by God's design. The Church includes all who call upon Him in faith, who build their lives on His grace. Pentecostal sects, Protestant denominations, the Roman Catholic Church, and Eastern communions all belong within the Church.

I have said thus far that we belong together because of our common language, our common experience of grace and heritage of teaching, and the will of God that Christ be demonstrated to be the Lord of this life and the next.

Finally, we cannot close this without noting that we belong together in warm, evangelical outreach. One of the greatest strengths the Church has as she speaks the Gospel is the demonstration of genuine love which binds Christians together and which overflows to the man outside.

Christ won us to Himself by His love—pure, warm, steady, uncompromising. The Church will bless the world only as she loves it. As the Church demonstrates love within itself and as she more freely gives this love to the world, will she fulfill the purpose and function of its existence. The Presbyterian church has consistently declared that, as a whole, it is a missionary society. The Church catholic is entrusted with the care of persons. Whatever concern the Church feels for the world must find its expression in uncompromising love in order to convince the world of God's redeeming love and work.

The Church cannot stop with simply drawing itself together for its own health. It carries the obligation to use its unity to more adequately bear its mission of redeeming men without hope in this world. Whether the Church ministers through teaching and worship, through intervention in the social and political affairs of the nations, through acts of mercy in the area of social work and welfare, the love of God must be expressed through a united ministry of love. Love for the brethren is not complete until it includes love for the man without Christ and the society without its Lord. The Church is the only agency in the world which is instituted to love men. The Church is instituted so that the great breadth and depth of the Gospel might be shown to the whole diverse family of man through all the diversity of diversified believers. Just as Paul wanted to be all things to all men, so can and must the Church be through a unified gift of love to her neighbors.

Unity would accomplish at least four things in the life of the world and the Church. (1) A unified witness would be a more demanding, recognizable witness than the competing witness and divided witness we now make to the world. (2) The many good works now being performed by the churches might be coordinated (not regimented) by a unified Church. (3) It would be a stimulus to all of us to see the work of our brother, share conversation with him and enjoy his fellowship. Here we need not wait for agreement on every question or identity of every attitude for us to enjoy each other as persons. (4) It would allow our consciences to be eased for the sin of fragmenting God's word.

Early this week Eugene Carson Blake of the United Presbyterian Church suggested that four major denominations merge. (He estimated that it would be ten years before such a merger could be realized.) Then Bishop Pike of the Episcopal Church proposed that church union take place on local levels now while the wheels are grinding to make a top level merger.

Probably the trivialities that keep us apart are an offense to God. Ethnic or racial groupings are no sufficient excuse for dividing the Church no matter how deep the tension might be between divergent parties.

The two needs in church organization for central unity and stability and for the opportunity for individual freedom and responsibility are easily met in any number of forms of government. HOW the teaching, the sacraments, and the liturgies are conducted is not so important as whether or not the Spirit of God can use these for His glory and our salvation.

Dr. Blake proposed that the new church be called the Catholic and Reformed Church. This name would express what I have tried to express here—that we belong together—that our work is to love the world while God redeems it.

PEACE AND GOODWILL – NOW!

by Reverend I. B. Pierce, Minister
Jones Tabernacle

(Isaiah 35:3-10. Luke 2:8-20.)

"Glory to God in the highest,
And on earth peace among men in
whom He is well pleased."

Advent is from the word "advene", meaning to come. The period covering the four Sundays before Christmas has been observed since the fifth century and maybe before—as the time of preparation for the Feast of the Nativity and Christmas. This preparation has been marked by fasting and praying or other forms of discipline. The central importance of this period is not that it has been utilized to mark the beginning of the ecclesiastical year in older Christian lands. It is rather that it marks the decisive event of all time, the pivot of history. The birth of Christ throws the light of God's love on every

other person who has come into the world since His arrival. It glows around each new born babe and illumines the whole course of history, past and yet to be made.

We have lived for some two years, in what is known as *The Space Age.* For it has been for the world a time of looking towards the skies for man-fashioned satellites as they wheel around the earth in little more than an hour, and we no longer pause to marvel or deplore. Sputnik was marked by a moon probe fired from Cape Canaveral, a place nobody had heard of two years ago but which now is better known than Cape Cod. The Pioneer was sent soaring 79,212 miles into outer space, some thirty times as far as any previous space vehicle. We stopped to hear its reports. For two days its electronic instruments transmitted information concerning a realm of outer space which had never before been probed. Magnetic fields, temperatures, intensities of radiation and others unfolded their secrets. We were told that if a small error had not set the rocket off at too steep an angle it might have sped beyond the gravitational field of the earth to the moon. Confidently men anticipate another attempt which will succeed. Then another goal will be set; a more distant realm will become the object of curiosity. But each expanding objective, each beckoning aspiration, only leads us deeper into mystery. For every answer that is found a hundred new questions present themselves. The more we learn, the more the mystery grows. At the center is the one question: "What is man, that the Creator of the universe is so mindful of him?" He permits man to probe ever deeper into the secret mystery of creation, when he has already revealed the secret of His own Nature in Jesus Christ our Lord. "Glory to God in the highest, and on earth peace, good will toward men," is the thrilling anthem that the angels sang for the shepherds on the heights overlooking Bethlehem almost two thousand years ago. Why then does He let us go on searching? It could not be that man is to destroy himself, but to find the better life, a life of peace and not war; a new earth wherein there is joy everlasting. Searching for the self that is free from fear and hate and distrust, free from all that which is evil and against heaven and God.

We have heard so much about *Intercontinental Ballistic Missiles* that our heads are swimming; and all at once there comes these *Intermediate-range Ballistic Missiles* that make our stomaches quiver, while our hearts flutter. Is man to call down the fire upon his own head that was left in the ideas and fears of man from Noah's flood?

Are we planning for the final judgment in this our age? Has the anthem of the angels for the shepherds come to naught? "Glory to God in the highest, and on earth peace, good will toward men." Does this song of hope of the ages die in the wake of the screaming, yelling, shouts of man's desire to destroy the universe in our time?

I. A Lesson From Yesterday

The writer of the ancient Psalms, one of Judah's great singers brings us a solo in Psalm 2:

"Why do the nations tumultuously assemble
And the people mediate a vain thing?
The kings of the earth set themselves,

And the rulers take counsel together,
Against the Lord, and against his annointed, saying,
Let us break their bands asunder,
And cast away their cords from them(us).

He that sitteth in the heavens shall laugh:
The Lord shall have them in derision.
Then shall he speak unto them in his wrath,
And vex them in his sore displeasure:
Yet I have set my king
Upon my holy hill of Zion.

I will tell of the decree:
The Lord said unto me, Thou art my son;
This day have I begotten thee.
Ask of me, and I will give thee the nations
for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron;
Thou shalt dash them in pieces like a potter's vessel.

Now therefore be wise, O ye kings:
Be instructed, ye judges of the earth.
Serve the Lord with fear,
And rejoice with trembling.
Kiss the son, lest he be angry, and ye perish in the way,
For his wrath may soon be kindled.
Blessed are all they that take refuge in Him."

We gather from this solo that men, rulers of the nations of the

world, have counselled together in other times than these in which we live. They have made compacts against the people of God. But God has planned it good for man, and no matter how they may plan and decide, they can be disrupted and scattered. Even though every generation has to learn its lesson concerning living here in the world, it does seem that we could read the signs of history and know that God it not out from His universe, or asleep on the job of running the same. He has spoken to us by the Fathers and Prophets; and He continues to speak to us through the disciples and preachers, that sin will destroy both the individual and the nation. If we are to have peace in the earth, there must be trust in God who controls both the universe and the mind of man who inhabits the universe.

There is no doubt about it, hate and malice towards one another is an eating cancer that will eat away the very strength of the mighty. It will keep God outside of the life of anyone who is so fool-hearted as to allow it to live within. God wants to be in our world and our hearts, but He has said that He will not share with anyone or anything. And so, if we wish "the Peace of God that passeth understanding", we must clear out the evils of being against each other, the desire of wanting what the other fellow has, the fears that frighten us into doing evil towards one another. This is for us Americans as well as Russians; it is for those who lead in State as well as Church. God is not partial in His dealing, He wants that all mankind should open their hearts to Him no matter what kind of man, God loves us, and wishes to share that Love. This is history, both in the past and in the future. It is peace and goodwill now, not in some far away age.

II. The Command of God

"Set your house in order" was the message of the prophet to one of the kings of Judah from God Almighty, and it might well be for us in this age of Space-Searching. The different bombs may save for a time, but they will give way to other forms of destruction. Leaders may give their words from outer space; but God is commanding that men live by Love rather than force and hate, and evil ways.

His Word is still good, put your trust in me, and lo I am with you alway, even unto the end of the age. Do whatsoever I com-

mand you and I am with you to keep you. This is a new commandment I give to you that "you love one another." And so we join in the prayer with the Bishop:

"God whose love doth over-arch us,
And whose strength doth undergird,
Dimly viewing Thee, our fathers
Trusted in Thy Holy Word.
Touch our eyes, speak to us plainly
Hope of Ages Thou our God.

"God whose truth alone can free us,
Loose our minds from fetters strong,
That we, knowing Thy pure purpose,
Make our deeds square with our song.
Touch our minds, shake off our shackles.
Hope of Ages Thou our God.

"God whose grace flows ever toward us,
Like a never failing light,
Wooing souls, until more righteous,
Stand we in Thy Holy Sight.
Touch our hearts, purge Thou our spirits.
Hope of Ages Thou our God.

"God whose life pervades all being,
Quickened and with faith a-flame,
Press we onward, daring, seeking,
Nothing shall our spirits tame.
Touch our lives, imbue our spirits.
Hope of Ages Thou our God."

(James Clair Taylor, AMEZ Ch.)

In this advent-season let us set ourselves in preparing for the coming of the God who knows our every thought before we can think them. Who knows the way that we take before we start. Who knows the end even from the beginning. For He has commanded that we set our house in order for death is surely coming; and who knows, but God, what is after death! Not out of fear nor fright, let us set things right; but because we know that Hope for this life through the ages has not been lost. We have that assurance as we see the handiwork of God in history, as we read the record of the

human family since they learned to put it in writing. God commands and they who would live, obey and carry out his command in love and good-will. This gives peace now, not later on.

III. Emmanuel, Peace Now

In this way, we hear afresh the anthem of the angels: "Glory to God in the highest and on earth peace among men of goodwill," or as some say "men in whom He is well pleased." God is with us and so we know there is peace now. Peace, not later on, not at the end of this age, not when we all get to heaven; but peace now and forevermore!

The message of peace at the Christmas-tide is that God is with us to give us that peace that only He can give. As the old adage goes "charity begins at home and spreads abroad," so is it with peace, we start working on it in our own little hearts, homes; and by so doing it reaches out into the State and Nation then into the world. God is with the individual as well as the nation, but He will not grant us the grace of peace when we are not pure within ourselves. Keep this always before you, that you must start within yourself to build the empire of peace. We can sing then with the poet:

"Peace, peace on earth! the heart of man forever
Through all these weary strifes foretells the day;
Blessed be God, the hope forsake him never,
That war shall end and swords be sheathed for aye.

"Peace, peace on earth; for men shall love each other,
Hosts shall go forth to bless and not destroy;
For man shall see in every man a brother,
And peace on earth fulfill the angels' joy."

(Samuel Longfellow)

The Editor of the Review was invited to speak at a new interracial church, St. David's Presbyterian of San Francisco on December 4th, at 11:00 A. M. This former all-Welsh Congregation was a high experience in the San Francisco visit. The Reverend Ed. Wright is the minister. After the morning worship period a very enjoyable fellowship hour was spent at which the Woman's Guild served the men of the church.

EDITORIALS

Of course our mode of reckoning time is merely man devised, but the Methodist Church everywhere will be taking a new look at our spiritual progress come the first of the year, and well we might for few times have there been when possibilities of graver problems existed.

From every angle we have to be interested in this New Year because of our own personal welfare, the welfare of our children, our neighbors, our friends. And in the midst of this interest we confess that we have few basic assurances that time will allow us the opportunity of rectifying our mistakes or correcting our blunders.

Incidentally one of our major weaknesses has been the belief that we could forever take the world of time to bring the Kingdom of God to come. And now that we realize this new urgency of Christion attainment we are not so sure we can travel fast enough to overcome the wasted years of the past. Of one thing we are sure, little legacy of time can be bequeathed to our children.

This Editor senses a new need for consecrated prayer aid associated with an earnest willingness to stand before God "as we are," void of carnal desires, temporal affections, moral liberties, as a church, as a nation. For, recognized or ignored, we are surrounded by the clutter of our mistakes, all too many of them apparent to those less trained and least educated. In truth we seem unaware that the fallacious concept of the bird with his head in the sand is applicable to too many of us. This has been demonstrated in areas where fear of action was thought to abound not only at home but abroad.

People need no college degree to think or compare or observe. The Congo is a good illustration of this point. The bitterest pill anyone can swallow is to finally realize diversionary actions have gone for naught.

In this New Year we must affirm again that only Christ can save. We must preach with greater conviction that only God matters.

The Church and the Nation must be convinced anew of the worth whileness of her foreign enterprises. The General Conference of 1960 merely provided the means in its election of two Bishops, (one native) for the African field. To clamor hard for the blessings of home and neglect our responsibility to God and Church abroad would

appear un-Christ-like. The emergence of Africa as a Continent of Nations, free and independent, demands the full cooperation of Christions everywhere, for surely the strain of procrastination cannot be washed from our hands as well. For upwards of 75 years we have evinced an interest in the souls of black folk beyond the seas. We have been careless of that interest and undmindful of that obligation. The laying of a bishop's life on the altar (along with his companion) is not enough. Every other life of every other member of the church must be there, at least in spirit, also. Our spiritual lives will depend upon the depth of our consecration. Our physical lives as well as that of our children may well depend upon it.

Available to many reading Americans are certain writings purporting to prove first that certain past and present leaders of Zion Methodist Church are communists. Earlier some leaders of Mother Methodism had been so labeled. Finally it is our understanding that the National Council of Churches has been so called. The funny thing is that some of the people served by this leadership and this organization actually believe it. The Editor of the Review has neither the time, patience, newsprint or desire to use more than the pen on such advocates.

Let it be declared, however, that whatever trend America takes in her thinking will be as much the fault of misguided people as that of leadership. All one needs to do now-a-days is to voice an interest in the underdog and immediately he becomes a communist. For years we have held a conviction that our weakness is not to be found in those who are interested in the welfare of people, but in those in our land who are busily engaged in getting too much for nothing.

This editor is not a capitalist, but for the life of him he cannot see how we, as a nation, can remain wealthy without producing wealth and one cannot produce wealth without work. The weakness of Americans is that we believe work is not necessary. Somebody is not telling us the truth or we have more enemies at home than we want to acknowledge.

The labor unionist who preaches wealth without work is either a danger or a one-generationist — let us get by my generation and forget the rest. The politician who preaches utopia without taxation is in the same class. You cannot solve the coal miner's problem by con-

suming more and more oil, neither can you put Detroit and Pittsburgh to work by buying a foreign make of car. Yet, we Americans are doing all of this — encouraging non production on the one hand, demanding higher prices on the other; paying a man better living not to work (Florida vacation as well), striking because someone else — as union as we are — can produce the same goods more cheaply and then we scream because a regimented state threatens to outproduce us. American laziness may bring us the second rate power status quicker than anything we know.

A MERRY CHRISTMAS AND A HAPPY NEW YEAR

No doubt by the time this copy of the Review reaches your desks the holiday season will be upon you, but late or early the Editor is just old fashioned enough to want the hundreds of ministers and the thousands of Zion members everywhere to know this season is one of good will and great hope.

Each year Christmas reminds us again of the love of God for all mankind. To us — that is the wonderful thing — how God, in his beautiful wisdom broke barriers to the point that "all people" had His good will.

Whatever we have been able to achieve in any sphere, appears to us to be based on that fact. Without the assuance of God's good will those who resist life's abundant things for all men would be less fearful.

The Editor hopes that the consolation of God's good will will sustain you and guide you in the years ahead.

MERRY CHRISTMAS

HAPPY NEW YEAR

LOOKING AHEAD IN BOOKS

This is the time of year when parents are casting about for suitable literature for their children. For some time we have suggested that one of the weak elements of this present generation is the inability to read. It is our thinking that churches and church schools can aid in the correction of this situation simply by making available suitable material or giving good books as rewards. Recently a church Guild gave as an award to a teenager a life of Albert Schweitzer. So here listed are some good books for children.

SOMETHING NEW AT THE CIRCUS

by Hannah Simons

Illustrated by Margaret Bradfield

"There is something new, something new on the side of the barn."

The Ox told the sheep. The sheep told the pig. The pig told the goose. The goose told the duck. And the duck told the little yellow chick.

It was a poster saying that the circus was coming to town. And all the animals set out to see it. But one by one they got tired on the long, long road to town. Finally the ox came to the rescue by carrying all of the rest. This was something really new and because of it the animals not only saw the circus, they were in it.

ABOUT THE AUTHOR: Hannah Simons is a sometime reporter and feature writer for several newspapers in the New York area, but she is primarily a housewife. She and her husband live in West Hempstead, New York.

THE ILLUSTRATOR: Margaret Bradfield has illustrated four books previously for Abingdon Press, among them being DR. TROTTER AND HIS BIG GOLD WATCH and 900 BUCKETS OF PAINT.

Published by Abingdon Press, Nashville 3, Tennessee. Ages 3-7. Grades N-III. 32 Pages. Cloth, $2.00.

Library of Congress Catalog Card Number: 60-6813.

DANGEROUS FLIGHT

by Elsa Pedersen

Illustrated by Anthony D'Adamo

On the ship which brought him to Shelter Bay, Alaska, Stefan met and learned to dislike Rostof, the new clerk who was to work at the trading post on the Bay. Before his first day at this Russian post was over, Stefan knew that he disliked not only Rostof, but the trader, Hakushin, as well. And Stefan was not alone. The Indians hated the pudgy little trader-tyrant; and Stefan's uncle, Nicholas, had feuded with him for years.

Scarcely more than a week later, Nicholas had been tried by Makushin on a trumped-up charge of violating the Russian-American Company's monopoly on the fur trade. After a hasty trial, during which Nicolas was condemned to a coal mine, Stefan and two Indian friends rescued Nicholas from jail and the man and his nephew became fugitives from their fellow Russians in the wilds of the "great land." Hiding out in a place suggested by the Indians, the two prepared their defenses, for the trader would not forget them. Their only hope, in the end, lay with the English at Hudson Bay or with the Americans who were trying to buy the Russian colony on the American continent.

Indians, vast wilderness, and constant suspense combine to make this story of the Alaska of a hundred years ago one of great beauty, understanding, and excitement.

ABOUT THE AUTHOR: Elsa Pedersen lives at Bear Cove, scene of some of the action of DANGEROUS FLIGHT, as well as the location for Mrs. Pedersen's previous book about Alaska, VICTORY AT BEAR COVE, which Abingdon Press published in 1959. During the summer months she is a bookkeeper for a salmon cannery in Seldovia.

THE ILLUSTRATOR: Anthony D'Adamo is a free-lance illustrator living on Long Island. He has done a variety of illustrating: for encyclopedias, text books, coloring and picture books, jacket designs, and advertising work of various kinds.

Published by Abingdon Press, Nashville 3, Tennessee, Aug. 8, 1960. Ages 11 up. Grades V-X. 224 Pages. Cloth, $3.00.

Library of Congress Catalog Card Number: 60-6810.

THE THREE GUARDSMEN AND OTHER STORIES FROM THE APOCRYPHA

by Edith Patterson Meyer

Illustrated by Howard Simon

"The four hundred years between the Old and New Testaments is sometimes called the silent period," writes Mrs. Meyer in THE THREE GUARDSMEN AND OTHER STORIES FROM THE APOCRYPHA. "Yet this time was really a very active and important time for the Jews. During these years they were growing and developing in their religious beliefs and in the firmness of their faith in One God."

Here are stories that tell what happened between the last books of the Old Testament and the birth of Jesus. Here are writings that tell what people in those "hidden years," and in earlier and later times as well, thought, how they worshiped, and what they did.

The fifteen books of the Apocrypha were all used by the early Christian church and were read by Christians everywhere for many centuries. Not until the days of the Puritans were they neglected. During the eighteenth and nineteenth centuries, except for Catholic Bibles, Bibles containing the Apocrypha became unusual. Today a Bible with these "outside books" is rare. Every book in the Apocrypha is represented in THE THREE GUARDSMEN. The stories are retold with the hope that from them children and young people will gain a better understanding of the religious heritage that helped to shape the early Christian church.

ABOUT THE AUTHOR: Edith Patterson Meyer, as Children's Book Editor, was responsible for the planning and developing of the children's book program at Abingdon Press from 1945 to her retirement in 1955. She is the author of BIBLE STORIES FOR YOUNG READERS.

THE ILLUSTRATOR: Howard Simon studied art at the National Academy of Design in the United States and spent five years at the Julien Academy in Paris. He teaches at New York University.

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Library of Congress Catalog Card Number: 60-6817.

ABRAHAM LINCOLN, COURAGEOUS LEADER

by Lillian Bragdon

Illustrated by Edward Shenton

Little can be said about Abraham Lincoln that has not already been said, and in ABRAHAM LINCOLN, COURAGEOUS LEADER, Mrs. Bragdon has not attempted to tell everything there is to tell.

Instead she has concentrated on presenting a clear picture of the kind of man Lincoln was. She selects things that happened in his boyhood, his young manhood, his years as a lawyer in Illinois, his several terms in public office prior to his being elected to the presidency, and his years as president of the United States that are important to our understanding of him. The result is a portrait of a man who was not perfect, but who, when his country needed him, proved to be a leader with wisdom, courage, insight, humor, and true humility.

The author has avoided the too-often-told anecdotes and has sought out the real man behind the deeds we all know so well.

A MAKERS OF AMERICA biography.

ABOUT THE AUTHOR: Lillian J. Bragdon is also the author of LUTHER BURBANK, NATURE'S HELPER, another in the MAKERS OF AMERICA series, published in 1959. She is now an editorial consultant to publishers. Having served as juvenile editor for F. A. Stokes, Alfred A. Knopf, Alladdin Books, and Sterling Books, she also has been head of the Library and School Consultant Department of the American News Company. Born in Staten Island, New York, Mrs. Bragdon attended Curtis High School there and later studied at the University of Lausanne in Switzerland.

ABOUT THE ILLUSTRATOR: Edward Shenton is head of the department of illustration at Pennsylvania Academy of Fine Arts in Philadelphia. In addition he is an established free-lance illustrator and writer.

Published by Abingdon Press, Nashville 3, Tennessee, Aug. 8, 1960. Ages 8-12. Grades IV-VI. 128 Pages. Cloth, $1.75.

Library of Congress Catalog Card Number: 60-6806.

AROUND THE YEAR TOGETHER

Compiled by Ruth Adams Murray

Illustrated by George and Irma Wilde

Ever plan a party – just for birds? Or make a paperweight for your teacher? Did you ever build boats to float in a backyard pool or in a big washtub? How about trying to guess a riddle or two? Or did you ever try an Ice-cube Race or grow a Magic Garden?

All of these activities and a host of others besides, plus stories, prayers, and pageants can all be found in the pages of AROUND THE YEAR TOGETHER. All of the material comes from the "Together With The Small Fry" pages of TOGETHER MAGAZINE. It is arranged month by month, through the entire year, with activities – for boys and girls – appropriate to each season.

April, for example, features a story, "Mrs. Robin's Easter Surprise," two poems, another story – about Chauncey the rooster, and instructions on how to make Chauncey from such things as a paper plate. November features a couple of stories, a poem-prayer for Thanksgiving, and a design of some turkey place cards. December tells how to make a manger scene, as well as featuring several Christmas stories and poems.

THE COMPILER: Ruth Adams Murray is the editor of the "Small Fry" pages for TOGETHER MAGAZINE, the source for the materials found in AROUND THE YEAR TOGETHER. She lives, with her family, in Arlington Heights, Illinois.

THE ILLUSTRATORS: George and Irma Wilde did the illustrations for this compilation. They are free-lance artists living in Philadelphia. Both are graduates of the Pennsylvania Academy of Fine Arts in Philadelphia.

Published by Abingdon Press, Nashville 3, Tennessee, Aug. 8, 1960. Ages 5-10. Grades K-IV. 96 Pages. Paper over boards, $1.95.

Library of Congress Catalog Card Number: 60-6808.

THE STORY OF SAINT NICHOLAS

by Mildred Luckhardt

Illustrated by Gordon Laite

Christmas is a time of giving. On the first Christmas, God gave his son to the world; and, we are told, wise men brought to the infant gifts of gold, frankincense, and myrrh. About three centuries later, in a part of the world we know as Turkey, a boy wondered at men who could give such fine gifts and not leave their names.

When that boy, Nicholas, grew older, he became a bishop of the Christian church, and he, too, gave gifts without telling who had given them. He gave mostly to children, but, he is best known for the dowries he gave to three girls who had none and who could not marry without them.

After Nicholas died, he was called Saint Nicholas. People began following his example by giving gifts without leaving their names, and legends grew up around the deeds that he was said to have done. Some of these legends are the basis of the Santa Claus we know today.

THE STORY OF SAINT NICHOLAS is not just a retelling of old legends. It is based on legend, but the author has studied what we know of life and the Christian Church in the third and fourth centuries after Christ and told in her story what really might have happened. It is a warm satisfying story that can provide inspiration not only at Christmas time, but all the year through.

ABOUT THE AUTHOR: Mildred Luckhardt now resides in Rye, New York, She studied Christian Education at Teacher's College, Columbia. In addition to her numerous books, she has also written many articles, song lyrics plays, and devotional stories.

THE ILLUSTRATOR: Gordon Laite illustrated Ruth MacKay's THEY SANG A NEW SONG (Abingdon, 1959).

Published by Abingdon Press, Nashville 3, Tennessee, Aug. 8, 1960. Ages 8-12. Grades III-VI. 112 Pages. Cloth, $2.75.

Library of Congress Catalog Card Number: 60-6815.

I RODE THE BLACK HORSE FAR AWAY

Poems by Ivy O. Eastwick

Illustrated by Robert A. Jones

"I patted the white horse,
I stroked the grey,
I rode the black horse
far away."

Where do you want to go? What do you want to see? Sun or snow, wind or rain, April or November? Seashore, or city? Do you like holidays or everydays? Because poetry can create a magic world, all of the best places to be and all of the best things to see can be found in the poems which make up I RODE THE BLACK HORSE FAR AWAY.

Here are all of the special delights of seeing and wondering and knowing that children love most: real things, daydream things, funny things, and things that come from long, long thoughts.

Miss Eastwick's poems are compounded of the rhythm, imagination, and wonder that children will always cherish.

ABOUT THE AUTHOR: From 1937 to 1946 Ivy O. Eastwick was with the British Foreign Office in London. Since 1946 she has been a British Foreign Service Officer, with assignments in many parts of the world. She has had poems and stories published in numerous magazines and newspapers in England and the United States.

THE ILLUSTRATOR: Robert A. Jones is an industrial designer in New York. He also illustrated A IS FOR APPLE AND WHY, by Solveig Paulson Russell, for Abingdon Press.

Published by Abingdon Press, Nashville 3, Tennessee, Aug. 8, 1960. Ages 3-10. Grades N-IV. 64 Pages. Cloth, $2.00.

Library of Congress Catalog Card Number: 60-6814.

JESUS GOES TO THE SYNAGOGUE

by Helen Brown

Illustrated by William M. Hutchinson

It was the Sabbath Day. It was time to go to the synagogue, and Jesus was now old enough to sit with his father and the other men of the congregation. He was just thirteen.

Through his eyes the reader sees the ancient service. Together the people recite the Shema; prayers are said, passages are read from the prophets, the psalms, and the law; and Rabbi Ezra explains to the people the meaning of some of the things that are read. He talks about Micah, and answers some questions about the prophet and his teachings.

"Hear, O Israel; the Lord our God is one Lord;" was said.

"You shall love the Lord your God with all your heart and with all your soul and with all your might," was repeated by the people.

"The earth is full of the steadfast love of the Lord," everyone chanted.

Children of today will understand better many of the Bible stories when they know how people worshiped in Jesus' day.

THE AUTHOR: Helen Brown lives in Oak Park, Illinois. She has worked with children in several capacities. Three film strips which she developed were produced by Yale Divinity School and Oberlin College. Mrs. Brown has written numerous articles and stories.

THE ILLUSTRATOR: William M. Hutchinson lives in Westport, Connecticut. He has illustrated books for several publishers.

Published by Abingdon Press, Nashville 3, Tennessee, Aug. 8, 1960. Ages 6-9. Grades I-III. 32 Pages. Boards, $1.25.

The picture of Kyles Church, Sacramento, California, appearing on the front page of the Review this month is meant to acquaint all Zion with the work in progress on the Pacific Coast under the leadership of our good friend, Bishop Joseph Dixon Cauthen. The Sacramento Church, begun by Rev. Morgan Tann and being completed by Pastor Hunt will give to the Coast one of the most up-to-date edifices to be found anywhere. Plans call for the use of the old building for Christian Education purposes, allowing some six or eight large class rooms. In addition the congregation plans to utilize in time the present parsonage for these purposes. The long-range planning has allowed for adequate off-street parking and, above all, construction in a purely residential neighborhood.

The Editor was pleased to spend time in the home of Reverend Hunt, as he did on a prior occasion in that of Reverend Tann. This time, he spoke to a capacity house on Sunday, the 11th. There is little doubt that when this project is complete the Sacramento Church will be a desirable one from any angle. Members of the denomination who are interested in aiding Coast projects will do well to send along a check to the Sacramento Church through its Bishop Cauthen whose address can be found in any Star of Zion, or Year Book.

The next issue of the Review will carry full accounts of the recently closed General Assembly. However, we would like to express our thanks for the active participation of the three Pacific Coast Conferences. Practically every outstanding minister and layman was present at some time. Of course from our Eastern area went Bishops Walls, Jones (and Mrs. Jones), Spottswood and Cauthen; General Officers, Eichelberger, Bradley, Hoggard and Morris; Ministers Dunn of Cincinnati, Pierce of Indianapolis, Brown of the Central North Carolina Conference, Turner of the West Central Conference and others, including Presiding Elder May of the Western New York Conference. From the W. H. and F. M. Society came the President, Mrs. Abbie Clement Jackson and Mrs. Margaret May, Executive Secretary and one Episcopal Supervisor, Mrs. Jones mentioned above. From the Coast we noted: Foster, Bennett, Tann, Hunt, Roberts, Carson, Walkins, Headen, Graham, Kendall, Porter, Selby. The minister of Redwood City was there as were many others whose names escape me. And accompanying them were many, many laymen and women. The Editor recalls a few: Miss Esther Rogers, Mrs. Foster, Mrs Headen, Mrs. Roberts, Mrs. Selby, to name a few.